UNITY

The Unitarian

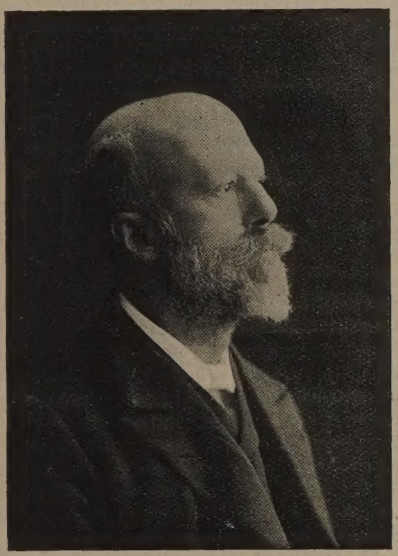
MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 86. [Vol. VII.—11.] **November, 1910.** ONE PENNY.



Rev. RUDOLF DAVIS, B.A.

Born 1854, son of Rev. David Davis, B.A., Unitarian minister at Whitby, Stockport, and Norwich, and 26 years Principal of well-known private school at Lancaster; brother of Rev. Valentine D. Davis, B.A., of Bournemouth, late Editor of "Inquirer"; great grandson of Rev. David Davis, Principal of the famous Castellhowell School, South Wales; educated privately and at University College, London; B.A., London University, 1883; had previously spent some years in business life in shipping office, London; and assisted his father in the Lancaster School; minister at Evesham, 1893-1904, where his grandfather had been minister 35 years; District Minister, Western Union of Unitarian and Free Christian Churches 1904 to the present time, with special charge of church at Bridgwater, 1904-8; Minister of Barton Street Congregation, Gloucester, from 1908. At Evesham Mr. Davis was a school manager and correspondent, and member of School Attendance Committee, was on the Committee Free Library, Cottage Hospital, Medical Provident Society, a founder of the Undenominational Provident Society, and a member of the Burial Board; had charge also of the Unitarian Congregation at Alcester, was Secretary and Treasurer, Protestant Dissenting Ministers' Assembly of Warwickshire and neighbouring counties, and of Lay Preachers' Association Midland Christian Union, arranging supply of vacant pulpits and visiting aided churches. At Bridgwater and Gloucester he has been responsible for the supply of vacant pulpits in the Western Unitarian Union, and for the editing of the "Western Union Chronicle," with which the "Unitarian Monthly" is incorporated as inset. This work Mr. Davis does in addition to his duties as Minister of our Church at Gloucester, at which place he is rendering effective service to the cause of reasonable religion. What the Western Union would be without the labours of such a man, with its wide area extending from Gloucester and Cheltenham to Sidmouth, Bridport, and Plymouth, including about 30 churches in Devon, Dorset, Gloucestershire, Somerset, and Wilts., it is difficult to tell. Mr. Davis is a member of the Council, British and Foreign Unitarian Association, and of the Committee, National Conference of Unitarian and Kindred Churches.

Varieties.

Ah, well for him whose will is strong;
He suffers, but he will not suffer long;
He suffers, but he cannot suffer wrong.

——— —Tennyson.

There was a man to whom I was very near, so that I could see a great deal of his life, who made almost everyone fond of him; for he was young and clever and beautiful, and his manners to all were gentle and kind. But because he tried to run away from everything that was unpleasant, and cared for nothing so much as his own safety, he came at last to commit some of the basest deeds, such as make men infamous. He denied his father and left him to misery: he betrayed every trust that was reposed in him, that he might keep himself safe and yet rich and prosperous. Yet calamity overtook him.

—George Eliot's "Romola."

PLEASE NOTE: Editor's New Address—"Dovestone," Denton Road, GORTON, Manchester.

The Way of Salvation.

Man, work out your own salvation!
Live, and not repeat, your creed;
God, who lends you priceless talents,
Gives you all the help you need.

Faith is idle, creed is barren,
If the heart be slow to love;
But a life of faithful service
Wins the smile of God above.

Heaven is his whose way is upright,
Doing all the good he can,
Pure in heart, and self-denying,
Loving God and fellow-man.

This, the ever-blessed message,
Jesus ceased not to impart.
And to-day his word is ringing:—
"Blessed are the pure in heart,"

—Anon.

"Poor Human Nature."

By the Author of "Randal's Principle," Etc.

CHAPTER V.

Mr. Silas Sinker had not forgotten that talk he once had with Joe Simmons at the opening of our story. He had marvelled at the immense change that had taken place in Joe himself, dating from that remarkable event of the saving of the child's life from drowning.

From that time it was evident that Joe had quite a new respect for himself. He had not previously been particularly struck with the fact that he had any noble qualities of soul. But when his self-sacrificing act was so universally applauded, and he heard people speak of him as a noble man and as a hero, he felt ashamed of his careless past, and saw that if people esteemed him a hero he must really strive to be worthy of it.

A grander ideal in life had flashed upon him as a consequence of this experience. People needed helping and saving, and there grew within him the desire to be a helper and a saviour. And he was able all the more to give himself to this because he found that people showed him much kindly appreciation and treated him with marked respect.

But many things had happened since then, as we have seen. Joe had given himself heart and soul to public service, in the press, in public meetings, and in many works of quiet philanthropy. And every day he was more and more surprised to find what new zest was added to life in having so many high aims and so much good work to do.

He and Silas Sinker had seen very little of each other. Sinker felt he had himself been somewhat small and narrow in his views on human nature in that talk with Joe in his "depravity" days. And he had thought much more about it. And the more he had thought of it the more he avoided Joe. Not that he disapproved utterly the view Joe had expressed, but because he had become more uncertain of his own view, and was too unsettled in his mind to be equal to any resumption of the subject.

The recent trial of Oswin Pring had not only thoroughly cleared Joe's past reputation, but had brought out to public notice some of his best qualities of character. The way he had borne himself through it all had won him general admiration. And this was shared by Mr. Silas Sinker.

One morning Joe and Silas met face to face. Silas could no longer contain himself, and shook hands heartily and exclaimed:

"Let me congratulate you, Mr. Simmons!"

What for?" said Joe.

"For the very straightforward way in which you have been the means of clearing up that Pring affair."

"Oh,— well you know, Mr. Sinker, right is right, and I was anxious that right should be done, and I am glad that it has been done. And after all you know my motives have not been the most unselfish, for I had to clear away from my own name a great deal of serious misunderstanding. 'Poor Human Nature' has the taint of selfishness running through it, has it not?" queried Joe with a sly twinkle in his eye.

"Now, now, Mr. Simmons, you are joking at my expense. You don't believe that. I do not forget how a long time ago now you were rather sharp on me because I took such a low view of human nature. And just as I was saying how corrupt and vile it is you at once ran off and sprang into the river to save an infant from drowning, at the risk of your own life, just to prove, I suppose, how good human nature is. Well, I think you did prove it, and that I was wrong. From that time to this I have thought a lot about it, and it has been a hard struggle to give up my old ideas; but I can see I've been wrong, and I've you to thank for opening my eyes to the truth."

"Well, I was only reading over breakfast this morning of a case in Dr. Barnardo's Homes," said Joe, "how that a little child rescued at four years of age from the vilest parents, and taken from one of the filthiest of our London slums, has grown into a character of the sweetest and the purest. And I thought again of the words: 'Of such is the kingdom of heaven,' and felt how true they are."

As they were talking Joe saw some distance away, on the other side of the road, a sight which startled him somewhat. It was none other than Edna Dyla walking along at a rather quick pace with a male companion, and that male of all men in the world was Oswin Pring. Whatever could Edna Dyla have to do with Oswin Pring? What could they posses in common? These queries rattled through Joe's mind, and he suddenly closed the interview with Mr. Sinker by saying:

"I've been very pleased to meet you, Mr. Sinker.

We shall meet again. I find I must hurry away to business. Good morning, and best wishes to you."

With a parting response from Mr. Sinker they separated, and Joe hastened away to his office.

(To be continued).

Clerical Sincerity.

The following letter, which has caused some perturbation in Aberdeen, has appeared in the "Aberdeen Daily Journal," and has been reproduced in the "Daily News":—

Sir,—I have been humorously interested in a discussion which has been proceeding relative to clerical sincerity, etc., and feel that, while I am not directly implicated or called upon to intervene, a statement of my experiences in relation to my fellow-ministers in Aberdeen may bring the thing to an actual bearing and help to dissolve sectarian discourtesies.

I take for granted that sincerity implies agreement between what is thought and uttered and what is said and done. If a minister preaches liberty, brotherhood, and progress, he raises expectations of practice on these lines. If he acts illiberally, unfraternally, and as a reactionist, he exposes himself to a charge of insincerity.

My experience in Aberdeen during the twenty-one years of my ministry leads me to believe that if there is not a general clerical insincerity there is a general failure to act up to profession. It may be a more or less unconscious inconsistency. With the honourable exception of the Rev. Alexander Brown, not one Aberdeen minister has ever entered my church to speak or in any way co-operate with me in moral or religious work. I have asked ministers of all denominations to come for various sorts of works in the public interest, but none came. I have sat in conference with ministers on matters of public interest (notably the Children's Fresh Air Fortnight); they have talked and even deferred to me, but on the street afterwards they knew me not! I have met ministers on platforms, being asked to speak along with them thereon, but they would not give me their hand or recognise my presence. My house has been attacked, and I have been stoned for opposing war on foreign subjects, and not one minister raised a protest. I have been dragged off the platform at a public meeting in the presence of ministers while endeavouring to practise liberty of speech and action, and not one of them moved to my side. I have many times heard of references to myself and my teaching by men in the pulpit which were uncharitable, if not utterly false.—I am, etc.,

ALEXANDER WEBSTER.

Avalon, Bieldside, September 26th.

[Mr. Webster is the Unitarian minister in Aberdeen.]

Central Postal Mission and Unitarian Workers' Union.

Hon. Secretary: Miss Florence Hill,
36, Heath Street, Hampstead, London, N.W.

Local Societies Affiliated, and Hon. Secretaries:

Postal Missions:

Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. E. Savell Hicks, M.A., Dublin.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell, Lynton, Stoneygate, Leicester.
Southern Association—Rev. C. E. Reed, Lamorna, Poulner, Ringwood, Hants.
South Wales—Mrs. Lewis, Tophill, Pontypridd.
Swansea—Mrs. Reid, The Knoll, Swansea
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.
Church of the Unattached—Lady Wilson, 86, Church Rd., Richmond, Surrey.

We are glad to be able to put at the head of this column a list of some of the Postal Missions associated in the distribution of religious literature and the propagation of Unitarian thought. Any of the Secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

We are glad that the Southern Unitarian Association has re-commenced active postal mission work. The Rev. C. E. Reed, of Ringwood, has now taken up the hon. secretaryship, and is advertising in several newspapers. Several letters have been received from correspondents who attended the Unitarian Van meetings. One correspondent from Dorking wrote:—

> During the stay of the Unitarian Van in Dorking the weather was unfortunately very wet, and there was only one brief opportunity for the speakers to address a gathering. I entered the Van one evening and had a chat with those in charge, and bought some of the cheaper books they had for sale. This method of touring the country with a Van seems to me an excellent way of propagating the seeds of advanced religious thought, and I hope we shall see the Van here again.

And another: "The Van came to Dorking, and I had a little conversation with the Missioner and also with a minister who had come to speak. It was only for a few minutes as it was raining in torrents." One of our recent converts, who was a Wesleyan, but is now an ardent Unitarian, writes:—"During the three days' Van Mission my friends stood with me. I sold the literature for the Missioner and advertised the meetings in the district. . . . I have about 100 of your pamphlets, and I am lending them out. I have mastered them myself, and now I am able to discuss them with earnest inquirers. I am glad I ever came into contact with the Postal Mission; until then I was spiritually blind. Please send pamphlets to Mr. ——; he says he has been a Unitarian for some time, but I think he wants re-quickening. I wish I could tell you what some of the Trinitarians are saying about the Unitarian doctrine, but they have found that there is something in it that cannot be got rid of by a mere wave of the hand."

Home Circle.

THE PILGRIM FATHERS.

And these were they who gave us birth—
The pilgrims of the sunset wave;
Who won for us this virgin earth,
And freedom with the soil they gave.
—O. W. Holmes.

Thus does Oliver Wendell Holmes refer to The Pilgrim Fathers in his verses on "Robinson of Leyden." It is worth while to refresh our memories as to who they were. They were Puritans who lived in or near the village of Scrooby in Nottinghamshire, close to Yorkshire and Lincolnshire. They were not allowed to worship God in their own way; in order to find liberty of worship they and their families left their homes and removed to Amsterdam and Leyden in Holland in 1608. The names of the most prominent of the Scrooby Puritans were Robert Clyfton, the aged minister, who was an ejected clergyman, and John Robinson, the younger minister, another ejected clergyman; William Brewster, and William Bradford. While in Leyden they were joined by Edward Winslow, and also by Miles Standish, an English soldier who had been serving during the wars in Holland. But these Puritans and their families could not contentedly settle in Holland. If they might not have freedom in their own country they desired to go to some new land where they could live according to English ways and customs. So after twelve years amongst the Dutch they decided to emigrate to America and settle there as an English colony. Robert Clyfton had remained in Amsterdam, and their pastor at Leyden (John Robinson) remained behind with some of his flock who could not go, intending to follow later. In his farewell Pastor Robinson urged them to be willing to advance further in knowledge than their early leaders, because full perfection could not come at once, and "the Lord had yet more light and truth to break forth from His Word."

Darkling our great forefathers went
The first steps of the way;
'Twas but the dawning yet to grow
Into the perfect day.
And grow it shall; our glorious Sun
More fervid rays afford;
The Lord hath yet more light and truth
To break forth from His Word.
—G. Rawson.

Those who could go embarked from Holland at Delftshaven on a ship called the Speedwell for Southampton. There a larger vessel, the Mayflower, was waiting to take part of the company and some other Puritans joining from England. The two vessels started in August, 1620, but at sea the Speedwell was found to be leaky and unseaworthy, and they put back to Plymouth, left the Speedwell, all the passengers, numbering about one hundred, being taken on board the Mayflower. The Pilgrims left Plymouth September 6th, and after a stormy passage of nine weeks land was sighted. It proved to be Cape Cod. Several weeks passed exploring the coast and finding a suitable landing and settlement, the Pilgrims disembarking ultimately at the place since called New Plymouth. They made friends with the Indians. The first winter was very severe. The whole company suffered much privation. But they had what they had been seeking: freedom to live as God's free people.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine.

Ay, call it holy ground,
The soil where first they trod!
They have left unstained what there they found—
Freedom to worship God.
—Mrs. Hemans.

It was that severe winter that Longfellow speaks of in "The Courtship of Miles Standish." The Mayflower had remained at anchor in the bay through that hard time, from early in December until April 5th. In that period between forty and fifty—nearly half the little community—died. Rose Standish, wife of Miles Standish, is said in Longfellow's poem to have been "the first to die of all who came in the Mayflower." In the same poem John Alden is described:

"Busily writing epistles important,
To go by the Mayflower,
Ready to sail on the morrow,
Or next day, at latest, God willing!
Homeward-bound with the tidings
Of all that terrible winter."

These Puritan colonists are remembered as the Pilgrim Fathers of the great American nation. The first Meeting House they built in 1638, the original Church of the Pilgrims (worship had been held in the Fort at the top of the hill) became ultimately Unitarian; and the modern building which has now taken its place is called the Church of the First Parish. We urge our readers to secure copies of Miss Lee's little book on "The Pilgrim Fathers," mentioned in our "Literature" notes, for a detailed account of the pilgrimage and settlement in Plymouth, where was founded—

"A Church without a bishop,
A State without a king."

National Unitarian Temperance Association.

A TEMPERANCE LESSON FOR THE SUNDAY SCHOOL.

(By W. R. MARSHALL).

(Based on Sect. III. Govt. Syll., pp. 7 and 18, for children of 12 years and upwards).

Suitable for Temperance Sunday, Nov. 13.

Reading: Daniel vi. 1-27. (The story is a parable; the lion symbolises danger. Daniel had prepared himself by his temperate life to endure, and his coming unhurt out of the danger made Nebuchadnezzar honour Yahveh).

I.—The Habitual Drinker loses power of Self-control.

(a) He may never get drunk, but his feelings grow less keen; he becomes slightly deaf, cannot see quite distinctly, and other bodily senses are dulled; he becomes "maudlin"; mental sensations—love, fear—are less felt.

(b) The continued drinking habit renders more permanent this dulness of sensation.

(c) Habit is acquired by frequent repetition of an act; he becomes intemperate.

II.—Temperance, Self-control are needed to keep us from—

(a) Bad temper, greediness, laziness, extravagance, selfishness, unkindness, as well as from alcoholic excess. Intemperance in one way leads to intemperance in others; weakness in one respect means weakness in another.

(b) Youth is the time to learn; easy to control temper over little things; "he that is faithful in that which is little is faithful also in much"; easy to train young plant by pruning and fixing; almost impossible to train full grown tree; cf. soft potter's clay and the finished article.

(c) Difficult to get rid of bad habits in mature life; easier to form a habit than to break down an old one; men frequently drink more than is good for them not because they are thirsty, but because they lack the moral courage to refuse.

III.—The Ideal Man.

A well-balanced and high moral character; one of the aims of education,—to see life clearly and see it whole. Virtuous habits are correlated. To cultivate one virtue unduly may lead to neglect of others equally desirable:

"O wad some power the giftie gie us
To see oursels as ithers see us."

The abstainer may be greedy, untruthful, mean, cruel or unjust, just as a drunkard may be charitable and generous.

The practice of temperance is a means to an end. The highest aim of man consists in taking a share in the work by which God is perfecting the universe.

(See "The Sunday School Quarterly," October).

A Unitarian Parochial Agency.

By the Rev. WALTER SHORT, B.A.
(Stalybridge).

The following is Mr. Short's article omitted last month, in which he speaks of "The Unitarian Monthly" as a Parochial Agency:—

It is often said that Unitarians are extravagant in printed matter. Perhaps the Church Calendar provides the best example of this. Copies are allowed to remain in the vestibule or to overflow in the pews. Even where "The Unitarian Monthly" is localised waste can occur. This excellent organ was localised here to the extent of 200 copies. No charge was made. The line of least trouble would have been to distribute at the church doors. But my predecessor (Rev. W. G. Price) successfully organised a Distributing Committee. The magazine thus served the purposes of a home messenger; provided eleven earnest people with practical religious work; and established a connection between the Church and two hundred homes. The cost was met by donations, and the proceeds of an annual soiree arranged by the Distributing Committee.

One page of the "Monthly" is adequate to the needs of some Churches. In centres like Stalybridge, however, where an "Institutional" Church exists, a four-page Calendar with its greater space is preferable. The cost of a separate Calendar and the "Monthly," without the local page, would have been prohibitive under the "gratis" system. Yet it was felt distinctly undesirable to withhold a good magazine. The people were left to decide. When the new Calendar appeared a charge of one penny was made for "The Unitarian Monthly." To our very great satisfaction only a few people declined to fall in with the arrangement. Consequently the "Monthly" yields a financial profit, and the cost of the Calendar is reduced to that extent. The Distributing Committee cannot be too highly praised. The town is now divided into six districts, with two visitors allotted to each. There are two secretaries, one of whom makes it his special care to break new ground. In this way nearly 400 Calendars and 200 "Monthlies" are personally delivered. Our happiness is that not only is waste avoided, but the "Monthly," in addition to fulfilling its own functions, helps to defray the cost of the Church Calendar.

The first of a second series of winter lectures on Unitarianism arranged by the Missionary Conference at Douglas, Isle of Man, was delivered Oct. 13th by the Rev. H. Bodell Smith to 65 adults, his subject being "The Truth about the Bible," followed by questions from the audience. As a result of these lectures a Unitarian Reading and Discussion Circle is likely to be established.

A Unitarian Rally of District Unitarians arranged in connection with the Missionary Conference to strengthen the Cause at Burnley Lane Mission was held at Burnley, Oct. 29th.

Unities of Unitarianism.

By the Rev. CHARLES W. CASSON (U.S.A.).

UNITARIANISM:
Its Keyword—Unity.
Its Theology—The Unity of God.
Its Sociology—The Unity of Man.
Its Religion—The Unity of God and Man.

In our liberal religious movement we are definitely and inevitably committed to the word "Unitarian." To be sure, the word is reminiscent of a theological difference which is much less vital now in the thought and interest of men. Our variances of belief concerning the definition of God are not vital to-day. If therefore we are to continue to use the word, we are wise to state our principles in line with its manifest inference. By changing the emphasis, this can be done in a most excellent and effective way. It may be found that the word, better than any other, expresses what is the very essence of our message and the very soul of our religious movement. To recognise this and to so state our principles that the word shall be really representative of our largest and latest interpretation of religion is our greatest denominational task to-day. There is undeniable need of having some phrasing of principles that shall more clearly represent, and in more modern terms, the distinctly new spirit and movement in the Unitarian Church to-day than any now in use.

OUR KEYWORD—UNITY.

In emphasising the word "unity" we are making prominent the principal characteristic of our faith.

We are perceiving more and more that religion can only be based upon the unity of life and not upon any particular doctrine. Unity is the very keyword of modern life. It expresses the great tendency in every realm of social endeavour. Savagery meant separation; civilisation means co-operation. As never before we see that the principle of unity runs through the whole of life. Every new day it shows itself in some new place, prophetic of the time when all differences shall be forgotten and unity shall become universally recognised as the supreme fact of life.

In the Unitarian Church we believe primarily, in coming together for a common purpose—to worship God, to seek truth, and to serve mankind. In unity is power. We recognise the truth of what Carlyle declared "A man is sufficient for himself; yet ten men united in love are capable of being and doing what ten thousand, singly, would fail in."

OUR THEOLOGY—THE UNITY OF GOD.

The Unitarian Church, recognising the impossibility of fully understanding or adequately defining deity is content to simply postulate the unity of God. It infers from all observable natural, scientific facts, the oneness of the creative will and energy. The universe cannot be rationally conceived of without assuming its essential unity in every regard. It is inconceivable that there should be more than one supreme force, or directive energy. God must be one—the great omnipotent, all-controlling One. The fact of unity is enough to know, and to him who works out and accepts its logical inferences comes a sufficient and sustaining faith.

OUR SOCIOLOGY—THE UNITY OF MAN.

The social side of religion is receiving special and needed emphasis. More and more are men realising that religion has to do with all of life and with all lives. It deals in a most intimate way with the relations of man towards his fellow human beings. No man can live apart from humanity; he is a part of humanity and may not escape the duties and responsibilities devolving upon him in that relation.

The fundamental religious principle concerning mankind was well expressed by Mazzini when he declared that "Humanity is one man." It is one in the character of its life, one in all its interests, one in the inter-relation which makes one man dependent upon all others and every man an essential part of the whole. Hence we may express the greatest social fact in the term, "the Unity of Man." It is the deepest and most fundamental principle. It lies at the very basis of all the social movement for larger and fuller life. Every social tendency of to-day reveals a growing recognition of man's unity, and all social and industrial struggles are but steps toward the realisation of the ideal based upon the fulness of human life and the identity of human interests. More and more divisions are passing away as men feel the growing force of the brotherly bond binding all together.

In the Unitarian Church an honest endeavour is made to sink all divergence of belief in the unity of being. It is recognised that no difference can really divide. Whatever we may believe in our theological thinking we are one in all that is most real. The Unitarian door swings wide to admit all men, demanding only a recognition of the unity of life that forms its basic principle.

OUR RELIGION—THE UNITY OF GOD & MAN.

There remains still the most vital element in religion and without which the two principles already stated are of little account. However truly we may define God or however strongly the fact of social obligations may press upon us as being essentially religious and religiously essential, it is nevertheless to be wisely realised that religion in its very essence deals with the relationship between the individual soul and God. This is the relation of supreme importance and which more than any other gives to religion its most vital reality.

Again the word "Unity" presents itself as the one which most adequately represents the character of the relation. The culmination of experience comes with the recognition of our essential oneness with

the deific power. In moments of inspiration there flash upon us goldening glimpses of our higher nature. We become conscious of our possession of inherent powers that manifestly link us to the supreme power, and which reveal themselves as the branching out in our human lives of the root-energy of the divine. Jesus recognised the existence of this bond of unity when he declared that "I and my Father are one."

The Unitarian Church, then, must declare the supreme fact and privilege of the Unity of God and Man. Religion may be accepted as a voluntary attempt on the part of the individual to discern and develop this bond of union that binds him to the Highest and Holiest. It enables him to recognise that he is a partner in all the divine enterprises of the universe; that upon him falls his share of responsibility for the attainment of the spiritual and social ideal; that however low may be his place or apparent his weakness, he is absolutely essential to the fulfilment not only of God's will, but of God himself.

This is the thought that shall some time soon transform all of human life, religiously, socially, industrially. Thus far we have looked for salvation, personal and social, to come from some exterior source. We have prayed to God to save us from our sins or from their penalty. We have been glossing over social defects by basely stating that they were by the will of God. Now, however, conscious of our greater power and our divine relationship we behold in ourselves the saviours of the race. God's will shall be done only through our will and our work. All this shall be when we recognise the reality of the Unity of God and Man. God becomes revealed, not in one life only, but in all lives everywhere. All men are incarnations, in some degree, of the deific life and love. As those who recognise this inclusiveness of the divine, we in the Unitarian Church find our distinctive and noblest message to be the Unity of God and Man.

—(Abridged from "The Unitarian," U.S.A.).

Satan—A Myth.

Satan is a myth. There is no personal evil spirit in existence, outside of man, going about in a secret and mysterious manner to suggest wickedness to the minds of people, and tempting them into bad ways. The notion of such a being in the form of a supernatural devil, whether as a serpent, or man-shaped with horns in his head, and cloven hoofs, is as fabulous as is the many-headed monster in "Jack-the-Giant-killer." It is no more to be believed than tales about bogies and ghosts which have grown out of the imaginations of men, and which have been used to fill the minds of people with fear and dread.

In the Bible "Satan" means an adversary, an opponent, an accuser. The word translated "Satan" in I. Chronicles 21: 1., in Job and Zechariah occurs thirty-three times in the Old Testament, and is also translated six times "adversary," six times "adversaries," once "withstand thee," once "accusation"; it is applied to David, to the sons of Zeruiah, to the enemies of Solomon, to Hadad the Edomite, and other human beings.

The first time it is applied to a human being is to David, I. Samuel 29: 4., who is not too bad to be called "a man after God's own heart."

The first time it is applied to any being in the Old Testament is to an angel of God, Numbers 22: 22., a good being, not to a fallen angel, nor to a devil as usually understood. But later the Jews came to have an idea that one of the angels of God, as in Job, did the work of an accuser against men, and that he did this as God's servant and not as God's enemy—Job 1 and 2—and because of this special work his name was "Satan," and also in Zechariah 3: 1, 2.

A further development in the belief about "Satan" came when the Jews were taken into captivity. In Babylon they came into contact with the Persians, who believed in the existence of evil spirits supposed to enter into the human frame and cause sickness, and that there were two Gods, Ormuzd the Spirit of Good, and Ahriman the Spirit of Evil. So after the Jews had returned from captivity their notion of Satan was that he was the Prince of the evil spirits and that he was always in opposition to the good God. Thus in the time of Jesus people believed in Satan and evil spirits in this way. But Jesus himself said, Peter was a Satan: "Get thee behind me, Satan," Matthew 16: 23; Mark 8. 33. The word "Diabolos" which is in the New Testament translated "devil," as in Matthew 13: 39; 25: 41., and in other passages, is also translated "Slanderer," I. Timothy 3: 11.; "false accuser," II. Timothy 3: 3.; and Titus 2: 3. In John 6: 70., Jesus says that Judas is a diabolos.

The early Christians believed that man could fight and overcome Satan: "Resist the devil and he will flee from you"—James 4: 7—and that his power would come to an end, for all the enemies of God will be abolished—I. Corinthians 15: 25-27.; Jesus told the people that men are themselves their own evil spirits, and therefore their own Satan, for "the evil man out of his evil treasure bringeth forth evil things"—Matthew 12: 35.; Luke 6: 45. He did not believe that any Satan outside of man put wickedness into men, but that it came out of themselves—"For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within"—Mark 7: 21-23.; Matthew 15: 19.

This is no doubt the real teaching of Jesus. There is no other Satan than the evil-minded man. Any other kind of Satan is a fable that has grown out of the imagination and superstition of men in past ages.

Literature.

"National Re-organization of Business," by a Business Man. 6/- net.—Power Book Co., 29, Ludgate Hill, London, E.C.

Unquestionably this anonymous author has produced a book remarkable for the number of suggestive ideas it contains. The reform of every department of human life, public and private, is advocated; but amidst much that is reasonable and full of commonsense there is also not a little that is very questionable. The re-organization of "Business" includes the consideration of Education, Home Life, Marriage, Health, Churches and Religion, besides specially business, industrial and commercial topics. The author is evidently a rationalist. He believes in abolishing fixed creeds. He advocates the amalgamation of all churches on an undogmatic basis, and quotes Dr. Eliot's "The Religion of the Future" at some length as expressing the ideal he agrees with. In this quotation Dr. Eliot says that the priests of the new religion "will strive to improve the social and industrial conditions." Yet woe unto those preachers who mention "public" matters from their pulpits, for the author here claims that in the reform taxation (p. 171): "We should also tax every church or chapel in which politics or public matters are commented on or enter into the service." Under a proper system of taxation it is claimed that "we should tax vice and not virtue" (p. 168); "it is immoral to tax morality," and "moral to tax immorality." We are not told how a "moral" public could with comfortable mind consent to benefit from public income derived from immoral sources. "The Re-organization of Society"—or of "Human Life"—would have been an even more appropriate title for the book. Yet it must not be understood that the writer favours "Socialism"; he makes it plain that he is against the Socialists. But he denounces competition and advocates huge combinations. He disapproves Co-operative Societies, and yet maintains that traders should co-operate for mutual protection. He denounces State management and control, and yet advocates it. He is against municipal trading and municipalisation, but expects the municipality to do much more than it does now. The greater extension of private "charity" is advocated to take the place of "public" and collective assistance. The author would abolish "party" politics, but favours the London "Moderates"; is against Trade Unions, but approves of Friendly Societies; he would keep England for the English in a spirit of nationalism that does not agree with universal brotherhood and the practice between nations of "thou shalt love thy neighbour as thyself." But in spite of these criticisms the book contains a vast store of good ideas; the excellent aims of the author are self-evident throughout; the volume is very interesting reading; its 370 well-printed pages will well repay the reader from beginning to end, for on every page there are useful suggestions; and there is the stamp of sincerity upon them all. No one can read the book—however he disagrees with some of its opinions—without considerable profit. "Herbert Spenser" at back of "Contents" page should of course be "Spencer."

"Life in Earnest—Talks to Children," by Gertrude Martineau. 1/- net.

"The Pilgrim Fathers—their Trials and Adventures," by E. Rosalind Lee, with illustrations by Alice M. Odgers. 1/- net. Both books, Sunday School Association, Essex Hall, London, W.C.

The talks by Miss Martineau are just what they should be for children. Couched in plain, simple, yet expressive language, they are made all the more interesting and helpful by apt story and illustrative anecdote. All these "Talks" have appeared in the "Children's Column" of the "Inquirer," and they are here republished in response to many requests for their issue in this more permanent form. With no less than twenty-nine separate addresses quite a little mine of good material is here provided which should be of immense service at the school desk for superintendents, and in class for the use of teachers. Every Sunday School teacher having to deal with junior pupils would be the happier in possession of such a treasure as this. Let us hope that the good fare offered will not go unused and neglected.

Miss Lee's story of the Pilgrim Fathers will be very acceptable reading to any persons into whose hands her book may come, but especially to any of her fellow Pilgrims who attended the Boston Congress in 1907 and had the pleasure of that memorable visit to Plymouth when Dr. S. A. Eliot delivered the address which indirectly inspired her book. It is an intensely interesting story of privation, suffering and persecution endured for righteousness' sake, and pilgrimage to a new world for deliverance therefrom. The land where these pilgrims first settled on reaching New England is indeed holy ground. It is something to have stepped upon Plymouth Rock, upon which they stepped upon landing, and to imagine their feelings after their long and perilous voyage, setting foot in a strange land. Those who cannot visit the places in England, Holland, or in America, so intimately associated with this story will find the next best thing in reading such a book as this, and will do so with immense moral and spiritual profit. Some of the material was used by Miss Lee in the "Sunday School Quarterly," but the articles which then appeared have been expanded into this book. Miss Lee has done her work well and tells her story in an interesting manner; the illustrations by Miss Odgers very effectively help the reader to a more complete understanding of the narrative, and are a valuable addition to the text. There are eight chapters and two appendices, and six illustrations.

Book Notices in next issue: "The Story and Significance of the Unitarian Movement," by W. G. Tarrant, B.A.; "Lectures on the Composition and Delivery of Sermons," by Dr. James Drummond).

"The Sunday School Quarterly" for October-December (Sunday School Association, Essex Hall, 3d.) contains as usual much excellent material that is most helpful for Sunday School Teachers and Workers, including lesson "Notes for Teachers":—"Nine Lessons on the Origin of the Doctrine of the Trinity," by A. W. Fox, M.A., another Lesson on "Strength," by F. G. Gould, and one on "The Little Captive Maid," by H. Fisher Short. Articles on "Temperance Teaching," "The Golden Rule," "What shall we teach the Children," "A Catechism," "A Short Introduction to the Gospels," and much other matter makes it a number deserving of widespread use.

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

CORRECTION: Under "Van Mottoes," in October issue, p. 115, the lines, "So many gods, so many creeds," are from Ella Wheeler Wilcox, and not R. L. Stevenson.

YORKSHIRE: News items of Yorkshire Churches should always be sent to Secretary, Yorkshire Unitarian Union, Rev. W. R. Shanks, 50, Malvern Road, Beeston Hill, Leeds, for the Yorkshire edition.

Mrs. JULIA WARD HOWE, died October 16th, aged 91. She wrote "The Battle Hymn of the Republic," which became the army song of the soldiers of the North in the Civil War to the tune of "John Brown." An oft quoted verse is:—

"In the beauty of the lilies Christ was born across sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to set men free,
While God is marching on."

Mrs. Howe was an ardent Unitarian, and took part in the meetings of the Boston Unitarian Congress, 1907. She was a friend of Florence Nightingale, and was a member of Theodore Parker's congregation.

The Unitarian Congregation at Barnsley, at its annual meeting, recently reported encouraging progress.

The Editor, "Unitarian Monthly," has declined to have his portrait on the front of this magazine up to now. A Yorkshire reader sends the following note requesting its insertion: "As a constant reader of this Magazine since its commencement, and as one deeply interested in the photos and biographical sketches inserted each month, which have greatly enhanced the value of it, I feel sure that there are many other readers who would like the insertion of the Editor's photo with sketch added. I ask for supporters to my appeal." The Editor replies that in due course the portrait shall appear.

On September 18th, Miss Susan Hale, sister of the late Dr. E. E. Hale, died at New York, aged 75.

The "Boys' Brigade" movement is "Unsectarian" (?) yet excludes companies connected with Unitarian Churches.

The South Cheshire and District Association of Unitarian Churches reports successful open-air campaigns at Tunstall, Burslem and Longton.

The closed Unitarian Chapel at Lincoln is about to be re-opened.

The East Cheshire Christian Union is holding a series of six Unitarian services at Northwich.

The Missionary Conference has organised a series of week-night lecture meetings at Walkden, for Unitarianism.

A permanent memorial to Dr. Joseph Priestley is to be erected at Birstall, near Dewsbury, where he was born.

Most encouraging anniversary meetings have been held at Congleton, where the Rev. Fred Hall has put new life into what was a declining church.

The Centennial of the Glasgow, St. Vincent Street, Unitarian Congregation has just been celebrated.

At Ilford, second anniversary, October 9th, the church was crowded to hear the preacher, the Rev. J. Estlin Carpenter, M.A., D.D., Principal of our Manchester College, Oxford, who is described as one who "glories in the name Unitarian, and likes to see it on the church notice boards."

After one year's work of the new movement at Luton the reports are good and promise well for the future.

A new Unitarian Church building has been opened at Garston on October 10th with a dedication service.

The United Service of Unitarian Churches held Oct. 16th in the Dutch Church, Austin Friars, was a great success in point of organisation and numbers. There were 1,600 people present, and all arrangements were carried out with no hitch of any kind. An impressive "Free Catholic" sermon was preached by the Rev. J. M. Lloyd Thomas, of Nottingham. There is some disappointment that the golden opportunity for a good and definite Unitarian declaration was not so used, but could that be expected under the circumstances? There is also disapproval of church closing on Sundays. Why not have a united service on a Saturday or other week-night?

The Report of the Van Mission as rendered to the British and Foreign Unitarian Association appears in "Word and Work," and says that the recent (fifth) season of its work ranks third in numerical success and first in effective delivery of its message, the skill of the Missioners in conducting meetings lessening the opposition and increasing the friendliness with which the Mission has been received. Four hundred and ninety-six meetings were held, gross total attendances 117,485, against 537 meetings in 1909, with total attendances of 191,980.

PULPIT CHANGES: Rev. J. D. Davies, ordained, York Street, Belfast, Sept. 15th; Rev. R. Newell, resigned, Framlingham and Bedneld, succeeded by Mr. H. C. Hawkins; Rev. R. Newell appointed to Newbury; Rev. A. C. Holden, M.A., of Manchester College, Oxford, appointed, Acton Unitarian Church, London; Rev. Halliwell Thomas, Doncaster, Rev. William Fielding, at Ballyclare, Rev. John Felstead, at Lewes, and Rev. M. R. Scott, at Southport, concluded ministry, Sept. 25th; Rev. W. G. Topping, welcomed, Accrington, and Rev. J. Horace Short, at Blackpool, Oct. 1st; Rev. A. E. Voysey, B.A., installed, at All Souls' Church, Belfast, Oct. 5th; Dr. J. Lionel Taylor, welcomed, Oct. 11th, to ministry at Newington Green, London; Mr. Abraham Allen. welcomed as lay-minister, at Fort Road Church, Bermondsey, London, Oct. 5th; Rev. George Knight, terminated ministry, Waterloo Road, Blackpool; Rev. S. Thompson, farewell presentation, Rivington, Oct. 8th; Rev. Jesse Hipperson, welcomed at Oldbury, Oct. 10th; Rev. W. J. Jupp, resigned at Croydon, taking effect in January.

DEATHS: Miss J. Jones, Ciliau Aeron, S. Wales, sister, Rev. E. Ceredig Jones, M.A., Sept. 19th; Mrs. W. S. Jevons, widow of late Prof. W. Stanley Jevons, at Harrogate, Sept. 26th, 71; Mr. R. T. Gledhill, Mossley, Sept. 17th, 49; Rev. John Taylor, Tunbridge Wells, Oct. 4th, 82; Miss Jane Davidson Knock, Belfast, Oct. 11th; Mr. Richard D. G. Hewitt, Bradford, Oct. 14th; Miss E. Corfield, Canonbury, Oct. 14th; Miss Helen Withall, Finchley, Oct. 18th, 68.

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WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger." -Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of Sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Rd., Hampstead, London, N.W., and Miss Violet Preston, 9, Randolph Road, Maida Vale, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly, 1d., "Dovestone," Denton Road, Gorton, Manchester; Young Days, 1d. Monthly—a magazine for children—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.